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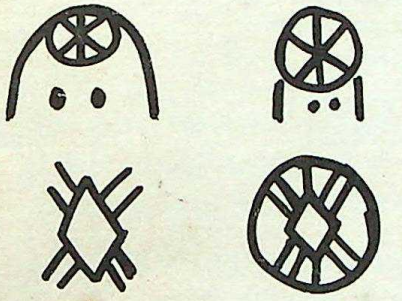
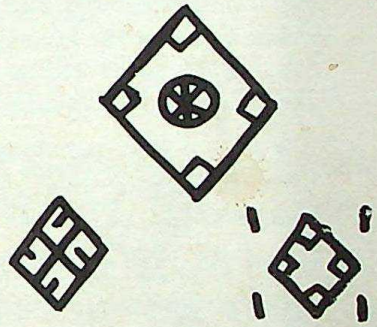
THE VARIOUS SHAMAN IDEOGRAMS OF THE INDUS VALLEY CULTURE

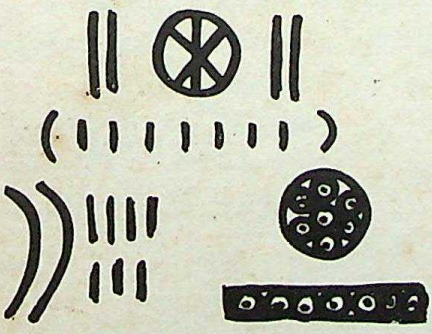
5615



PAŚUPATI, LORD OF
THE FOUR ANIMALS
OF THE SUB-DIRECTIONS

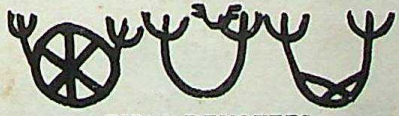


DIAMOND SHAMAN
OF THE FOUR
CARDINAL DIRECTIONS

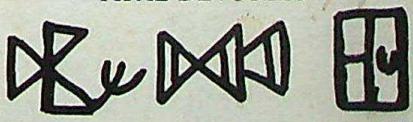


NĀGA SHAMAN OF
THE SEVEN DANCERS
AND SEVEN RIVER NĀGAS
FOR THE FOURTEEN FOETUSES

FEMALE PIPAL-HEADED SHAMAN
MALE BULL VĀHANA SHAMAN



PIPAL DEVOTEES



MULTI—SHAMAN IDEOGRAMS

John Newberry

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The Various Shaman Ideograms of the Indus Valley Culture is the second excerpt from the forthcoming book *The Mitanni: To Tushratta and Tut-Ankh-Amon.* The first excerpt was *The Indus Script of the Mohenjo-Daro Shamans;* the third in the series will be called *Translations of the Seal Inscriptions of Mohenjo-Daro.*

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Cover: Diagrams of major and minor shaman ideograms.

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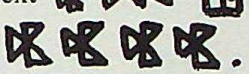
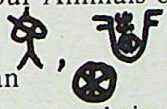
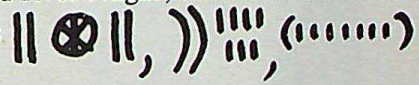
THE VARIOUS SHAMAN IDEOGRAMS OF THE INDUS VALLEY CULTURE

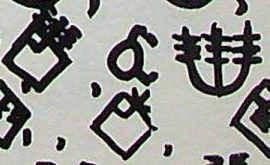
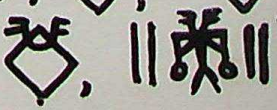
By John Newberry

The major shamans of Mohenjo-Daro listed below sometimes function in a multi-shaman ritual context within the four directions of the Indus Universe  .

MAJOR SHAMANS:

1. Diamond Shaman of the Cardinal Directions
2. Paśupati, Lord of the Four Animals of the Sub-Directions
3. Female pipal shamans 
4. Male Bull vāhana shaman
5. Nāga shaman of the seven sacred river Nāgas, the seven dancers and the fourteen sacred foetuses 

MINOR SHAMANS:

1. One midwife shaman ; two midwives
2. Two devotees of the pipal tree
3. North shaman with three rattles 
4. North shaman playing dice
5. Southern shaman
6. Sub-directional marriage shaman 

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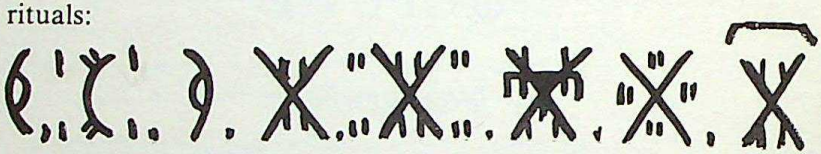
7. North shaman with single rattle
8. North shaman
9. Shaman of directional offerings to tree

The shamans sit, meditate and consult on various seats and thrones. These are the postures used by the shamans for the yogic exercise and rituals:



The mats, seats, chairs and thrones are used by the shamans for their directional yogic exercises; here are the ideograms used:

Fig. 1: Paśupati, Lord of the Four Animals of the Sub-directions.

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Fig. 1 shows Pasupati seated on the two-deer throne (on this throne extending his arms so that his two hands touch his knees) surrounded by the elephant of the northwest, tiger of the southwest, rhinocerous of the northeast and water buffalo of the southeast. Fig. 2 is a broken seal inscription describing Pasupati in the act of stretching arms to meditate on the throne so that his two hands touch his knees.

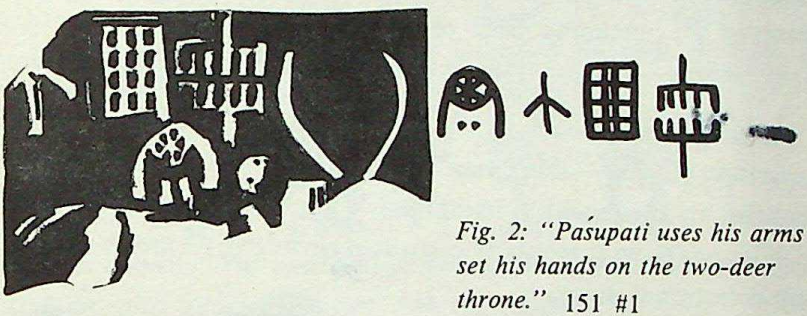
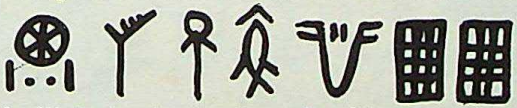


Fig. 2: "Pasupati uses his arms to set his hands on the two-deer throne." 151 #1

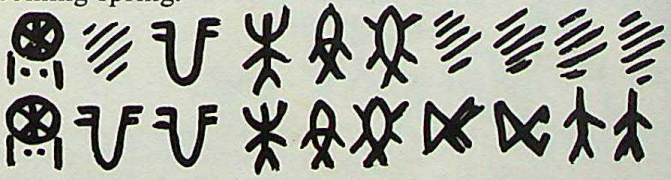
SUB-DIRECTIONAL SHAMAN INSCRIPTIONS:

333 #2

"Pasupati sits down to meditate on the throne."

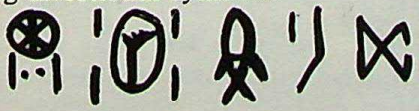
69 #3 

"Pasupati will shake the north rattle with two women seated representing upcoming spring."

14 #4 

"Pasupati presides over the directions and sub-directions."

This fragmentary inscription can be restored from fig. 1 adding the five missing directional symbols.

62 #5 

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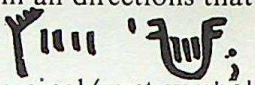
"Pasupati knows that the arrival of spring will be awaited from the northwest corner of his headdress."

Spring is an extension of the female esscence in all directions that comes once a year in fourfold female splendour  ; female object is indicated by numbers within the pipal/west symbol. An adjectival "once a year" is placed outside of the symbol. The plural of meaning "four of is ; these give gender to the main subject — spring (female esscence coming in the four spheres).

We have reviewed the inscriptions of Pasupati as a headdress (fig. 3 — three view of Dravidian-type Indus stone head) signified by the maskless ideograms . When he is not presiding with his mask he is regularly consulted citizens of Mohenjo-Daro-the Sub-directional shaman.

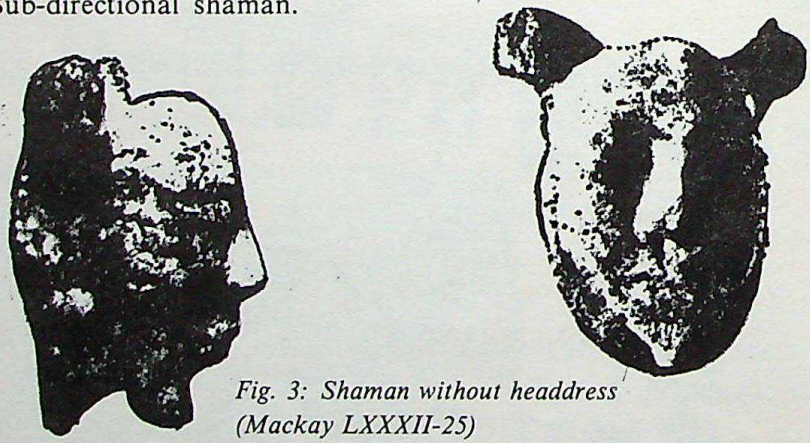
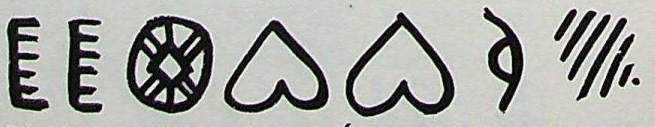


Fig. 3: Shaman without headdress (Mackay LXXXII-25)

250 #1 "The maskless Pasupati predicts hunting activity in three of the cardinal directions."



248 #2 "Sitting on his throne, the maskless Pasupati talked to two seated pipal devotees."

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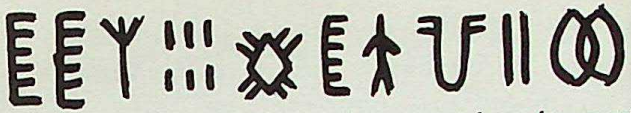
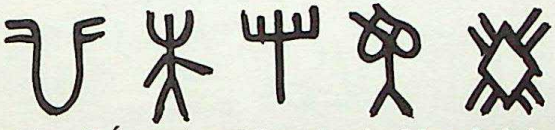
27 #3 

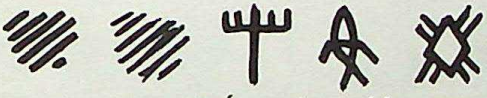
"Two seated persons, a man and woman whose lovemaking offering to the six plus one woman dancers are seeing the maskless Pásupati."

118 #4

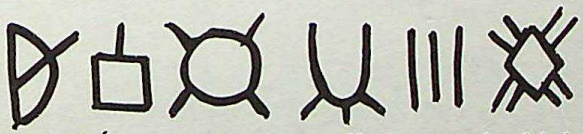
"For two offerings, the seated maskless Pásupati advised (the archer) to pick up his quiver and head south."

119a #5 

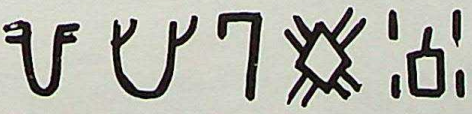
"The maskless Pásupati and female pipal-headed shaman presided over the west female principle with their hands."

119b #6 

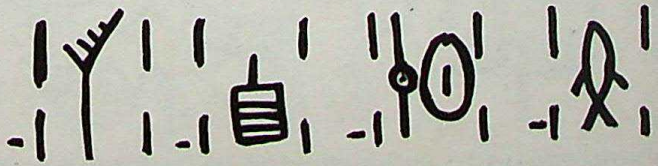
"The hand of maskless Pásupati presides over the north . . ."

487a #7 

"The maskless Pásupati took three offerings and told the archer to fill up his quiver with arrows and head south."

487b #8 

"The seated maskless Pásupati knows that the female spring will modify into summer."



-SPRING -SUMMER -AUTUMN -WINTER

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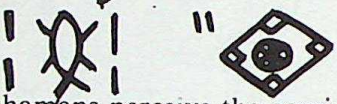
The second of the major shamans is the Diamond shaman of the cardinal directions. With his mask he is represented by the ideogram . He is a high functionary within the four holographic directions of the Mohenjo-Daro universe and the four divisions of the Indus . Without his headdress, these ideograms represent him as a maskless Diamond shaman .

153 #1
168a #2

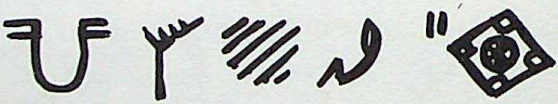


"Two Diamond shamans perceive the coming of winter."

168b #3

"Two Diamond shamans agree that spearheads should be gathered to readily capture game roaming in the west."

168c #4



"Two Diamond shamans' hands preside over the awaiting of spring."

273 #5

"The shaman who gives wing to flight in all directions becomes a Diamond shaman."

The preceding sentence indicates that bird-watching and fowling were occupations of Mohenjo-Daro citizens.

462 #1

"Four birds nests each contain three birds; I will run fast after the twelve birds."

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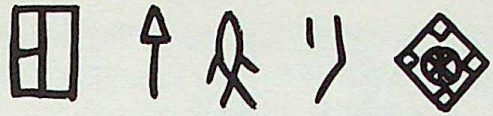
294 #6 

"The Diamond shaman will arrive at the multi-shaman ritual and a speared offering from north will be ready."

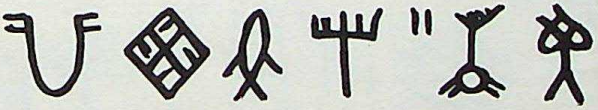
366 #7

"The Diamond shaman takes the offering of the Northwest marriage shaman."

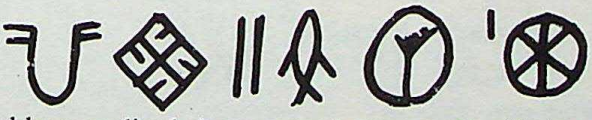
408 #8

"The Diamond shaman advised the hunter of prospects in the western quadrant."

Here are several inscriptions of the maskless Diamond shaman:

155 #1 

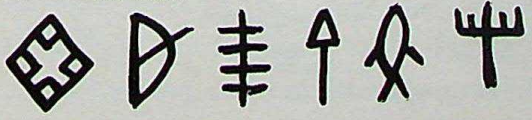
"The maskless cardinal shaman blesses the two woman of the pipal ceremony who gave him north and west offerings."

495 #2 

"The maskless cardinal shaman took two north offerings given by the midwife for a fertile woman."

496a #1

"A north shaman who advises three archers to head to three places acts like a cardinal shaman."

496b #2 

"The cardinal shaman advised the archer to pick up his spear when heading down the north road."

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The third major shaman of Mohenjo-Daro is the female pipal of the multi-shaman ritual . Only one extant inscription remains of the hand-clapping pipal ideogram .

94 #1

"The hand-clapping pipal shaman will bring game to the hands of the archers during winter."

20a #1

"Four pipal shamans of the Universe preside over female matters."

"**The Nāga shaman** blessed five dancers (Pamphlet one-fig. 17B) at a **pipal ceremony.**"

21a #3

"**The pipal-headed shaman** is one of the three seated among the postured multi-shamans."

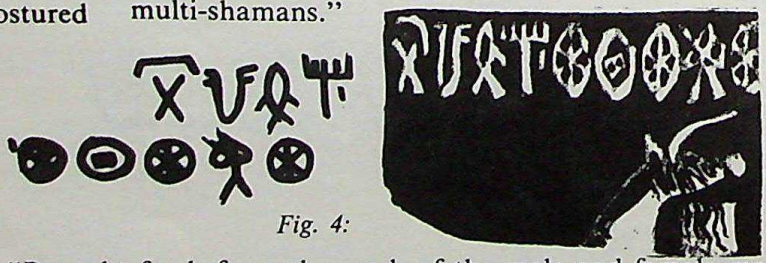

Fig. 4:

"Brought forth from the work of the male and female marriage shamans, the hand of the midwife shaman removed the foetus revealing a tiny heart beating in the (NW) breast."

The last but not least remaining major shaman, the shaman of the Nāga, is directly connected to many ideograms . He blesses seven dancers at the multi-shaman ritual to represent the seven sacred Nāgas of the Indus river. These in turn represent the fourteen foetuses sacred to the two midwife shamans. The Nāga shaman is accompanied by two Nāgas and two offerers seen in fig. 5. The Nāgas are two of the

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seven river spirits and are connected with the two pipal devotees. The remaining five Nāgas are connected with the male vāhana-female pipal ritual with five dancers.

The various Nāga shaman ideograms reflect a progressive diminution of attendance at the ritual. The exit of the first Nāga indicates the blessing of one of the two pipal devotees. The prescence of one remaining Nāga indicates the blessing of the remaining pipal devotee. After the remaining pipal devotee has been blessed, the remaining Nāga departs from the yogic seated Nāga shaman on the two deer throne.

Fig. 5: Nāga shaman with two Nāgas and two offerers.

4 #1

"At a western point of the river bend, the Nāga shaman presides with hand over the seven river spirits to bless the heart of the foetus."

16 #2

"The hand of the Nāga shaman presides over the seven sacred spirits . . . west bend . . . an offering to the north shaman will bless the lovemaking of the man and woman whose hands are to be joined."

158 #3

"The Nāga shaman on his throne takes the rattles of north and west and shakes them until they buzz like a bee."

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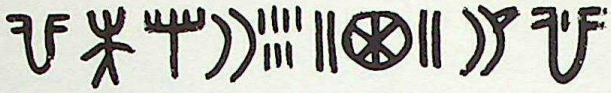
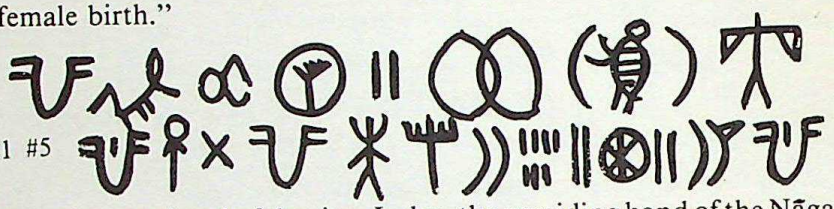
92 #4 

"The hand of the Nāga shaman presides over the seven Indus spirits of female birth."

151 #5 

"On the west bend of the river Indus, the presiding hand of the Nāga shaman of the seven sacred spirits of birth; his rattle buzzes and shakes in his hand to offer blessings to the lovemaking of the couple whose hands are to be joined."

220 #6

Fig. 6: Five dancers.

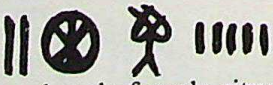
"The Nāga shaman has blessed the five dancers of the male bull vāhana-female pipal ritual (fig. 6-five dancers in male-female ritual)."

364 #7

"The Nāga shaman on the west bend of the river presides over the seven sacred Indus spirits his rattle will imbue toward the birth."

377 #1

"Having blessed one pipal devotee, the presiding hand of the Nāga shaman has ensured a successful birth to the man and woman by a shake of his rattle."



20 #1 See the five dancers and male-female ritual of fig. 6.

34 #2

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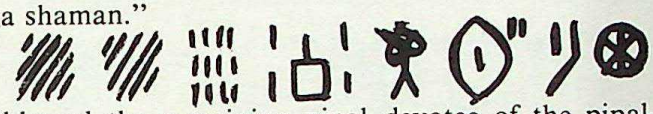
"Having blessed one devotee of the seated pipal shaman the enthroned shaman will sit with the archer of the south."

132 #3

"The seated pipal-headed shaman had one of her devotees blessed by the Nāga shaman."

187 #1 

"Having blessed the remaining pipal devotee of the pipal-head shaman, two foetuses of the fourteen were blessed for summer."

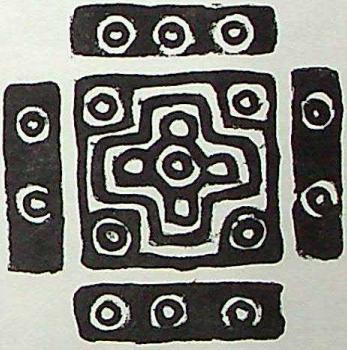


Fig. 7: "The Unborn One surrounded by the fourteen sacred foetuses."

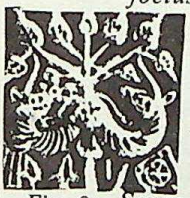
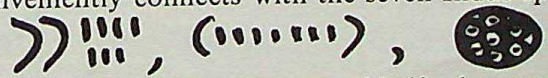
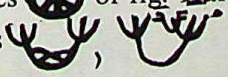


Fig. 8: Seven leafed pipal configuration with double unicorns surrounding the seven central foetuses.

Seven foetuses are sacred to one midwife shaman while fourteen foetuses are sacred to two midwives. This may also explain long rectangular strips each containing seven foetuses:

This conveniently connects with the seven Indus spirits and seven dancers. 

The minor shaman list includes the one midwife shaman of seven foetuses and two midwives of the fourteen foetuses. A man and woman make love having been wedding banded , the woman gets pregnant , undergoes labour pains until the midwife removes the foetus .

The two pipal devotees of fig. 9 are related to the two other pipal devotee ideograms  ,

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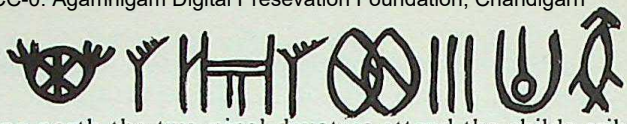
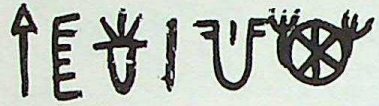
112 #1 

"Stopping north the two pipal devotees attend the childs crib on either side in order to present the married couple with three baby birth and name (unicorn) seals."



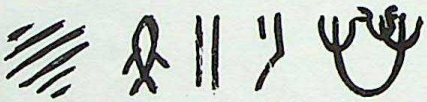
118 #2

Fig. 9: The two pipal devotees.

"The two pipal devotees will receive an offering when the seated hunter takes along a quiver to bring it."

284 #1

"The hunter picks up his quiver to depart for the rhino (NW) direction to bring back offerings to the two pipal devotees."

513 #2 

"(Hunter or archer) departed NW to bring two offerings to each of the pipal devotees."

Besides the Nāga shaman, rattles were used by other shamans, for instance, the north shaman of the triple rattle.

"The north shaman holds the triple rattle "Fig. 10 shows excavated rattles and holders corresponding to the three multi-rattles and ideograms.

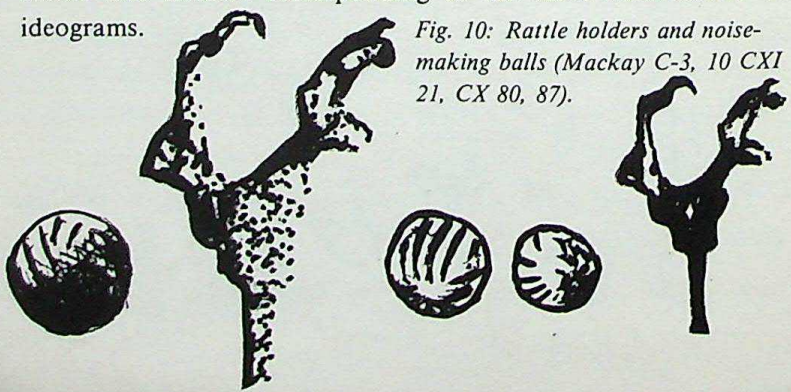


Fig. 10: Rattle holders and noise-making balls (Mackay C-3, 10 CXI 21, CX 80, 87).

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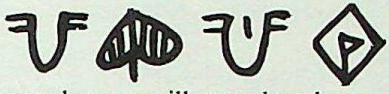
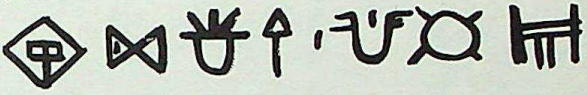
Yet another north shaman is a roller and thrower of dice such as have turned up in excavations. The north shaman picks up a dice from outside his diamond . Within the corners of nature , he throws a dice into one corner of the diamond . In another instance he picks up a dice within the diamond and then proceeds to roll them with both hands raised before they are to be cast and read.

The two ideograms of the southern shamans are and

459 #1 

"The southern shaman will attend to the woman between marriage and midwifery."

458 #1 

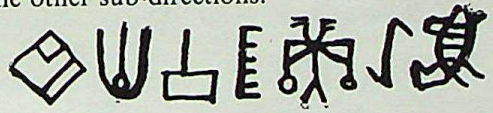
"The southern shaman sits down with hunter and archer about the spring multi-shaman gathering."

Fig. 11: Dice of north shaman (Mackay CXI 20).

There is a northwest shaman who attends to a man seeking to marry a woman who must bring offerings.

504 #1

"The northwest shaman asks the wife-seeker to bring twice three offerings for the other sub-directions."

503 #1 

"The north shaman shook his southern rattle buzzing and shaking for the eventual christening of the child of a man betrothed."

There are two further north shaman variants and the latter indicating a rattle within the diamond.

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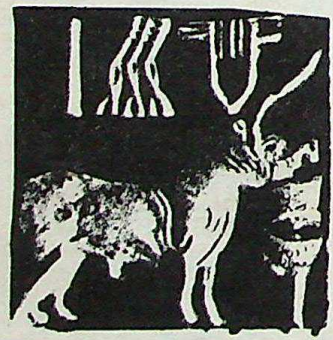
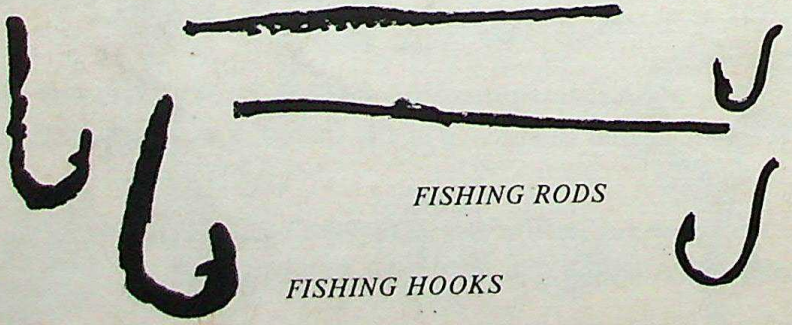
Fig. 12: Directional offerings (four) given to tree shaman.

Finally, fig. 12 indicates that within the Mohenjo-Daro universe that: "The sitting offerer gives four directional offerings to the acacia for the multi-directional vrksa shaman." This beautiful ideogram is unique — it may be related to another special ideogram . This completes our review of the major and minor Mohenjo-Daro shamans who used the script between 2500-1750 B.C.

FISHING AT MOHENJO-DARO



"With fishing rod (Mackay CXXII 6-8, 13, 23, 25) three fish were hooked from the west of the Indus River."



FISHING RODS

FISHING HOOKS